1: Cooper E-4 (no date) 1946 5315 Tehuelche 585

Ornaments.—Adornment may be summed up as follows: Head deformation, perhaps not intentional. Pegs of wood or bone, 3 to 4 inches (7.5 to 10 cm.) long, in the perforated nasal septum and lower lip (single early report, Drake expedition, 1578, de Fletcher, 1904, p. 90; cf. *Fuegia* culture, infra, and archeological data in Lehmann-Nitsche, 1904). Hair: Early, men tied hair ends up with fillet, and wore tonsure; women, later, coiffure in two braids, also false hair (King, 1839, 1:11; Bourbon, 1872, pp. 90-91); brush comb (cf. Hunter, Ostes and Brush, 1910, p. 138); facial and bodily depilation with shells. Tattooing by puncture method, on forearm (Musters, 1873, p. 197); formerly in other parts. Smearing body and face with grease; earlier, also with white earth (Ladrillero, 1880, p. 498). Painting: Body and face, various colors—white, black, red, yellow. Face painting with black on the march or on cold days to protect skin (Viedma, 1837 b, p. 81). Personal adornments (pl. 89, *top*): Men—earrings, objects of silver, brass—earlier, bone, stone, and shell necklaces, and feathers; women—breechcloth, including tapa type, earrings (often of *Aviculidae* quadrangular or circular plate type), bracelets, finger rings, necklaces, etc., of hammered silver—earlier, necklaces like men's.

TRANSPORTATION

The *Tehuelche* had no dugouts or canoes, so far as ever observed, although they may possibly have had means of ferrying across the Strait of Magellan to the *Ona* country (cf. supra Introduction). They did use, at least the later *Tehuelche*, a crude type of coracle or hull boat, made of hides for ferrying themselves or their impedimenta across rivers (Bourne, 1883, pp. 133-134; Moreno, 1879, pp. 206-207).

With the horse (see supra) came saddles, stirrups, including the tie-stirrup (fig. 18, *a-d*; Viedma, 1837 b, p. 69; Coan, 1880, p. 69), wooden bits, and double-girthed quilts (Musters, 1871, pp. 167-169, cuts). The women sometimes rode astride (Macdonall, 1859, p. 79), but usually seated high on the horse's back, with their feet resting on its neck. The *Tehuelche*, when hunting over rocky terrain, often put hide shoes on their horses as a hoof protection (Musters, 1871, p. 130).

At the time of Viedma's sojourn at Port San Julian in 1780-83, one band of *Tehuelche* south of the Rio Santa Cruz, who had lost nearly all their horses as the result of a raid by the Port San Julian band, were using dogs to carry their tolderia (Viedma, 1837 b, p. 69)—the only recorded instance of *Tehuelche* use of dogs as pack animals.

MANUFACTURES

Weaving.—No basketry is reported. Fillets were woven, but we have no details on the technique. The later *Tehuelche* used an upright loom for weaving guanaco-wool blankets (Coan, 1880, pp. 193-194).

I: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

Prichard (1843, p. 402) states that children's heads were so bandaged as to produce [unintentionally?] flattening of the back of the skull. Two types of cradle were used: a flat cradle, apparently of ladder type (Wiguetti, 1899 a, pp. 73–74), to which the infant was tied, and which could be swung from the roof of the toldo by means of thongs attached to its four corners; a curved wicker cradle (fig. 20) placed, with the child in it, on the horse's haunch behind the mother when she traveled horseback (cf. Wiguetti, 1899 a, for details). Parents were often known by the name of their child (Musters, 1871, p. 177).

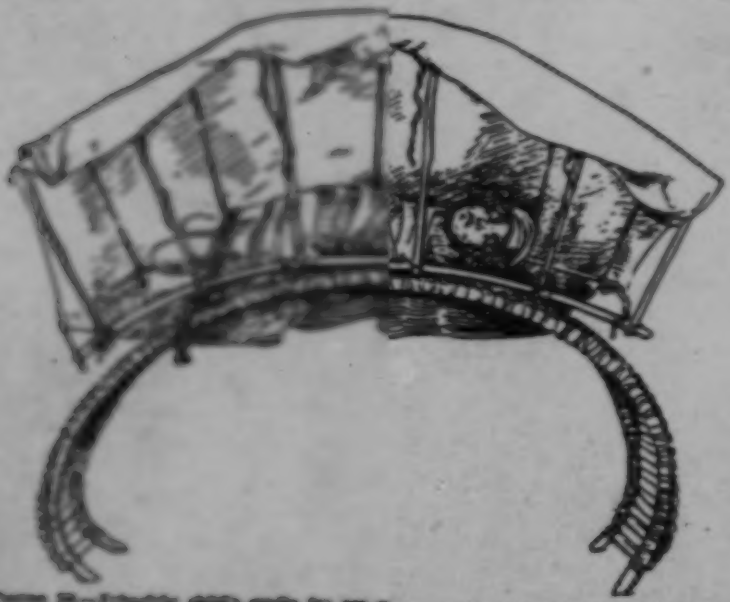

Figure 20.—Tehuelche child's cradle for use on horseback. (After de la Vaux, 1901, p. 186.)

At the birth of a child, wealthy parents summoned the medicine man, who painted himself white and lived in the temple, forearm, or leg with a heifer; a special tent, the "pretty house," was erected; mares were slaughtered and a feast held; toward evening, a fire was lighted in front of the pretty house, and to the accompaniment of drum and musical bow, the men, wearing ostrich plumes on their heads and a bell-studded strap from shoulder to thigh, danced four at a time (Musters, 1871, p. 176; 1872, pp. 199–200). A horse was killed at the eruption of a child's first teeth (Viedma, 1837 b, p. 78). If a child hurt itself playing, a "pretty house" was erected, mares were slaughtered, and a feast dance were held (Musters, 1872, pp. 201–202).

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Poya

Lista, 1879 b, p. 76; Bonarelli, 1894, p. 776; Spegazzini, 1894, p. 237.) Bloodletting was commonly resorted to. The resin of Schinus *Duvaua dependens*) was chewed for health purposes (Mullin, 1917, p. 214; cf. Pineda, 1914, p. 9). Guanaco humors were utilized for medicinal purposes (Musters, 1871, p. 126; King, 1839, 1:117, for bowel complaints). Like the *Puelche* and the *Araucaniana*, the *Tehuelche* had numbers for "100" and "1,000" taken from *Quechua*.

POYA CULTURE

Most of our extremely fragmentary data on *Poya* culture are derived from Diego Flores de Léon (1698), Gerónimo Pietas (1646), Miguel de Olivares (1674), Gómez de Vidaurre (1889), and Menendez (in Funck, 1900). The main passages from the first four are reproduced in full and their anthropological content critically discussed and interpreted by Vignati (1939 a; cf. also Latcham, 1929–30, 64:220–222).

Subsistence activities.—Food consisted of animals, birds, and certain roots from which a flour was made; later, beef. The two earlier sources, Flores de León and Pietas, made no mention of agriculture; Olivares (1674, p. 511) stated that the *Poya* had "a little grain" [cultivated by them?]; Menendez (in Funck, 1900, p. 319), that the "Puelche" [probably *Poya*] of Lake Nahuel-huapí in 1782 had some quinoa, wheat, and barley, that they did not cultivate the ground, but that they used to throw seeds on the ground along streams and what came up was gathered by the first who came along.

Skin bags served as water containers. An alcoholic beverage was made of wild fruits.

Hunting and fighting weapons were the bow and arrow and bolas. Dogs were used in hunting. Horses and cattle were early introduced.

Shelters.—Tents were of skins.

Clothing and ornaments.—Clothing was made of guanaco, fox, and ostrich skins, and included a large mantle and a smaller pubic covering. One Indian, from inland, met by Flores de León, "had his nose pierced like the people of Perú" (1698, p. 956)—no doubt, with his septum pierced.

Transportation.—Inflated guanaco skins were used in crossing rivers on horseback.

Social and political life.—Not only polygyny, but also polyandry was permitted (Olivares, 1674, p. 511; Vidaurre, 1889, p. 301); when one husband went away hunting, the other took his place. According to Olivares (1674, p. 512), sodomy was practiced; so, too, father-daughter incest (ibid.), though not approved by public opinion. Each band had its own headman, with persuasive rather than mandatory powers.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

paint—which I had left off—not wishing to appear as a noble savage to the new comers. The paint for the face is composed of either red ochre or black earth mixed with grease obtained from the marrow bones of the game killed in the chase, all of which are carefully husbanded by the women, and when opportunity offers pounded and boiled in the large pots; the grease and gelatine being carefully skimmed off and secured. On state occasions, such as a birth feast, and for a dance, the men further adorn themselves with white paint, or powdered gypsum, which they moisten and rub on their hands, and make five white finger-marks over their chests, arms, and legs. The usual morning toilette is simple; after the plunge in the river, which is almost always the first thing, except of course when circumstances prevent it, indulged in by both sexes, who bathe scrupulously apart, and generally before daylight. The men's hair is dressed by their wives, daughters, or sweethearts, who take the greatest care to burn any hairs that may be brushed out, as they fully believe that spells may be wrought by evil-intentioned persons who can obtain a piece of their hair. From the same idea, after cutting their nails, the parings are carefully committed to the flames. After the hair-brushing, which is performed by means of a rude hand-brush, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists in contrast to the other in giving a savage expression. The women paint each other's faces, or if possessed, as sometimes occurs, of a fragment of looking-glass, paint their own. Both sexes tattoo on the forearm, by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry glass: the usual patterns consist of a series of parallel lines, and sometimes a single triangle, or a double triangle, the upper one resting on the apex of the lower. I myself had one line tattooed by a fair enslaver, and confess that the process was rather painful.

3: Musters T-5 (1869-1870)1872
SHS Tehuelche SHS

these necklaces, and adorn their knife sheaths, belts, and horse gear with silver studs or plate, and such as can afford it indulge in silver spurs and stirrups. The women furthermore lengthen their hair artificially, adorning the long tails with blue beads and silver pendants, but this only happens on state occasions. Both sexes smear their faces and occasionally their limbs with paint. This paint is composed of either red ochre or a black earth mixed with grease, obtained by boiling out the marrow-bones of the guanaco killed in the chase; they also tattoo on the forearms by the simple process of puncturing the skin with a knife, and inserting a mixture of blue earth with a piece of dry grass.

On state occasions, such as a feast on the birth of a child, the men further adorn themselves with white paint—a powdered gypsum, which they moisten and rub on their hands, and thus make five white finger-marks over their chests, arms, legs, etc. Nearly every morning the men have their hair brushed out with a rude description of brush, by their wives, or if unmarried, their sisters or female friends, who take great care to burn any hair that may be brushed out, as they fully believe that spells may be worked by evil intentioned persons who can obtain a piece of their hair or nails. After the hair-brushing is finished, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists, in contrast to the other, in giving a savage expression. The women paint each other's faces, or if they possess a small piece of looking-glass, paint their own. The women on the eve of their wedding-night cover their bodies all over with white paint, and a child on its birth is also similarly whitened.

The tents or toldos of these people, called by themselves "koo", much resemble those of our gipsies, though they are much larger, loftier, and of a squarer form. It is simply and speedily constructed. A row of forked posts, about three feet high, are driven into the ground, and a ridge pole laid across in front of these, at a distance of about six feet; a second row five feet high with a ridge pole; and at the same distance a third row, six feet high, are fixed. A covering, made from forty to fifty full-grown guanaco skins sewn together, and smeared with a mixture of grease and red ochre, is drawn over from the rear, and secured by thongs to the front poles. Hide curtains fastened between the inner poles partition off the sleeping places, and the baggage, piled round the sides, excludes the cold blast.

The duty of pitching and striking the toldos, as well as of loading the hides and poles on the horses, devolves on the women, who show great strength and dexterity in the work. The furniture of the toldo consists of a few hides, bolsters formed

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

treated as slaves, but made, in most respects, as comfortable in their servitude as the condition of their rude masters will admit. When, however, their lords are excited by gambling, or enraged for any or no cause, the fury of passion is visited upon their defenceless heads, which they bear uncomplainingly, with a meek submissiveness worthy of better treatment. They are passionately fond of trinkets and showy ornaments, such as bits of brass and copper, beads, and the like, which they wear suspended from their necks. A few of them had their ears pierced, and wore brass or copper ear-rings; and many of them decked out their children with similar rude finery which is valued more than anything else, except rum, tobacco and bread. The men paint or bedaub their faces and breasts with a kind of red earth. Charcoal is also used as a cosmetic. A broad line of red alternating with a stripe of black, in various fantastic figures, is a favorite style of decoration. The women make themselves, if possible, still more hideous, by the application of a pigment made of clay, blood and grease. Some of them would be very comely, if only cleanly, and content to leave nature less strenuously adorned.

The people are as deficient in the morals as in the refinements and courtesies of domestic life; their licentiousness is equal to their cruelty, — the filth of their persons only too faithfully represents the degree in which "their mind and conscience is defiled." I saw no person, of either sex, that appeared to have attained advanced age, though it was difficult to judge of this. The oldest Indian I remember to have seen did not seem to be above sixty.

Their only wealth, aside from their huts, consists of